CHARITY
RECOMMENDED,
IN A
SERMON
Preached at the
ASSIZES
HELD AT
NORWICH,
Upon *Thurſday* the 29th of *July*, 1686.

By *JOHN TURNER* Hoſpitaller
of St. *Thomas Southwark*.

And now made Publick at the requeſt of the Gentlemen that heard it.

Simmias Rhodius, *de Amore Divino. Cui cuncta obtemperant, & ab eodem originem ſui arceſſunt.*

Ὄυτε γε κύυρεδος παῖς.
Ὠκυπέτας δ' αὐτὸς ἔρως καλεῦμαι.
Ὄυτε γὰρ ἔκρινα βιάζειν, πλάγω δὲ πειθοῖ,
Γαῖα, θαλάσσας τε μυχοὶ, οὐρανίων τε πᾶς θεός μοί εἰκει
Τῶν δ' ἐγὼν ἐκνοσφισάμην ὠγύγιον σκᾶπτρον, εκράηνά τέ σφιν θεμίςας.

LONDON,
Printed by *Henry Hills* Junior, for *Walter Kettilby* at the *Biſhops-Head* in St. *Pauls Church-yard*, 1686.

To the Right Worſhipful, Sir *Robert Nightingale*, High-Sheriff of the County of *Norfolk*.

SIR,

I *Am very ſenſible, it is too great an Honor that is done me by the general Approbation, which this Sermon met with; not that out of Real, or which is ſtill worſe, out of a Counterfeit and Pretended Modeſty, I would put an Affront upon ſo great an Audience, by ſeeming to ſuſpect the Judgments of ſo many excellent Perſons; but the Subject being* Charity, *was it ſelf a natural Preſervative againſt Cenſure; and that very word ſo often repeated to any Man that underſtands and feels the Senſe of it in himſelf, as every good Man unqueſtionably doth, hath an incredible Charm belonging to it, ſo as together with its Name, to inſinuate its kindly and propitious Nature into every Breaſt, and with an Eloquence peculiar to it ſelf, to bribe even Cenſure and Criticiſm themſelves into a favourable Opinion of the Speaker. However, it is enough for me, though I had no other reaſon, that you, who have ſo great*

a right to diſpoſe of me as you pleaſe, have Commanded me to Publiſh what I Preach'd; and though I know very well, your Friendſhip is too great to let you judge otherwiſe, than too too kindly of any Performance of mine; yet I have no power to do any thing but obey, though it be to my own diſadvantage: Only, I confeſs, I am not a little aſham'd, that ſo mean, and as you know, ſo tumultuary a Diſcourſe, being written in very great haſt, when I had ſcarce time to turn my ſelf, ſhould open ſo Glorious and Magnificent an Aſſize: But as it is, the World is welcome to it, and I have nothing further to ſay, but that it is very much in my Nature to wiſh and pray, that ſuch a Charitable Spirit as I have recommended, might univerſally obtain, that I am very much in earneſt in what I have written, and that I hope that will attone ſomewhat for other defects.

May you live as long, and as happily as you deſerve; and may the King never want ſuch Generous and Obliging Miniſters in every Station, to diſperſe the happy Influences of his Government over a ſatisfied and contented People. I am, Sir,

Your moſt Affectionate, Humble,

and for ever moſt Oblig'd Servant,

JOHN TURNER.

JOHN XIII. 35.

By this ſhall all men know that ye are my Diſciples, if ye have love one to another.

WHen God had determin'd with himſelf to exert that wondrous act of his omnipotent Will, by which this Univerſe was created out of nothing; the next thing he did was to conſult the Eternal *Ideas* of his own infinitely large and comprehenſive Mind, and by that excellent Platform which he found within himſelf, to reduce the univerſal Rubbiſh into a regular and comely Frame and ſuch as might at once declare, not only the Wiſdom, but alſo the Peace, the Equability, and the Conſtancy of his Nature. For in a Mind harras'd and diſcompoſed by troubleſome and anxious thoughts ruffled and diſtemper'd by inſatiable appetites, and eternally impotent deſires; a Mind that hath no government, no maſtery of it ſelf, it is impoſſible there ſhould be a true and adequate comprehenſion of things, any more than a man in a Feaver can be wiſe, or play the *Stoique* in the midſt of the moſt exquiſite and ingenious Torments. And therefore the Poets, when they go about to deſcribe the happineſs and ſerenity of the Divine Nature, which is unqueſtionably *omnipreſent*, have yet notwithſtanding *Mythologically* confined it to thoſe peaceful Regions above this troubleſom and noiſy *Atmoſphere*, where Storms and Tempeſts

pests are deny'd to enter, where a profound Silence and unshaken Calm makes self-enjoyment ea sie and delightful. So *Homer* describes his poetical *Olympus* the supposed Habitation of the Immortal Gods.

Ὄυλυμπόν δ' ὅθι φασὶ θεῶν ἕδος ἄσφαλες αἰεὶ
Ἔμμεναι, οὔτ' ἀνέμοισι τινάσσεται, οὔτε πότ' ὄμβρῳ
Δεύεται, οὔτε χιὼν ἐπιπίλναται, ἀλλὰ μάλ' αἴθρη
Πέπταται ἀννέφελος, λευκὴ δ' ἐπιδέδρομεν αἴγλη.

Heaven the sweet place where happy Gods reside,
And where Peace flows with an Eternal Tide;
There no fierce Winds disturb the troubled Aire,
No Rains descend, no threatning Clouds appear,
Nor Hail, nor Snow, nor pinching Frosts are seen,
But all is warm and silent and serene.

That Power of God by which he made the *Chaos*, and call'd it out of nothing into a dark, horrid and unhewn Existence, is apt only to fill us with astonishment and wonder; it presents us only with the *terrours of the Lord*, and fills our minds naturally with dismal apprehensions, not knowing what use he may make of so exorbitant a Power as this, till his Goodness comes in to succour and relieve us in the midst of this black and dreadful contemplation; as the Angels themselves, when they at first beheld such an unweildy Mass of indigested Matter, without any use, distinction or contrivance, were silent with astonishment and possest with fear, expecting some dangerous and destructive Issue of such an ill-bodeing, unpleasant, and deform'd Beginning: But when they saw this confusion by the divine Architect reduced into such admirable and perfect Order, which gave them so firm and irrafragable demonstration, of the wisdom, the peace, and serenity of their Maker, then *the morning stars* imediately *sang together, and all the Sons of God shouted for joy.* Neither

Neither are we only instructed as well in the Wisdom, as in the Peace and Tranquillity of the Divine Nature, which is immoveably blessed and happy in it self, from the Harmony and *Symmetry* of the sensible creation, which argues undeniably a Mind that is perfectly at leasure and at ease, and free from all manner of tumult and disorder: But when we reflect upon the *Animal* World, upon the several orders and degrees of Beings, that are endued with a *specifick* life, agreeable and suitable to the respective ends for which they were designed, furnisht with *organs* exquisitely fitted for their support and comfortable enjoyment, and with Provisions every where flowing round about them, and inviting them to refresh, *exhilarate* and enjoy themselves in the best manner their Natures will allow: When for our selves we find provided ready to our hands, not only a competence of Meat, Drink and Raiment, barely to supply the necessities of Life; not only a large Train of innocent and lawful pleasures that attends all our motions, and wearies out even self-denial it self, with a perpetual and restless invitation; but also a stately and magnificent *Theatre*, ready prepared and furnisht for our Entertainment, a *Scene* of things worthy of a reasonable Soul, fitted for the noble and exalted *operations* of a contemplative and active mind, that leads us thorough sensible apartments into the presence of the invisible God, and by acquainting us first with his Existence, brings us by gentle steps to the study of his Nature, and to the imitation and enjoyment of it.

I say, when we reflect considerately and duly upon these things, we are then plainly and certainly convinced, not only that God is, and that he is a Being

ing at rest within himself, that there are no Storms, no Billows in his Notion, no Troubles or Anxieties belong to his *Idea*; but also in the language of the *Psalmist*, that *his mercy is over all his works*, and that the *Emanations* of that mercy upon his Creatures in proportion to their respective capacity to be the Objects of it, are every whit as kind and gracious with respect to them, as the *reflex* acts of his own eternal mind, the sense and self-enjoyment of his immortal Nature, are kind and *propitious* and happy to himself.

Lastly, when we consider attentively with our selves, that these things are not thus peradventure, or by chance, or at certain times and seasons, like the Ebbing and Flowing of the Sea, or the encrease and waining of the Moon, as it were some *lucid intervals* of the Divine goodness, some certain fits of mercy and compassion, which have rather the appearance of infirmity than perfection; but that they are all of them regular and constant, and that his Providence goes on in an uninterrupted course thorough all Times and Ages, to let us know and feel, that *his mercy is everlasting, and that his truth endureth from generation to generation*; from hence we learn, that his goodness is every whit as steady and as constant, as it is diffusive and large, that in *the Ancient of days*, there is no vicissitude, no decay of Nature, but *that he is the same yesterday, to day, and for ever, in whom is no variableness, neither shadow of turning*; that he is not a being of *Arbitrary* Will and Power, but that Goodness is rooted and riveted in his Nature, and that it is altogether inseparable from it; nay, that it is his *Essence*, his very Life and Being, according to that expression of St. *John*, that

God

God is love, he that loveth not, ſaith he, *knoweth not God, for God is love.* He is not *Arbitrary*, undetermin'd power, indifferent either to cruelty or mercy, unaccountable to himſelf as well as to his Creatures. He is not giddy humour, or alterable fancy, or wavering and uncertain caprice, but though he be infinite in himſelf, yet he hath meaſures of Action, and Governs himſelf in all things by eternal Rules, from which he can no more *Divaricate* or ſlinch, than he can ceaſe to be himſelf, or bid a long farewell to all his Brightneſs, Bleſſedneſs and Perfection. He is Mercy, he is Kindneſs, he is all over Love, he is at once the moſt lovely, and the moſt loving Nature, and with an equal ſtream of never failing Goodneſs, he waters his Creatures, and enjoys Himſelf, *O God who is like unto thee, gracious and merciful, long ſuffering and plenteous in goodneſs and truth; as the Hart panteth after the water brooks, ſo panteth my Soul after thee, O God*, the Fountain of Pleaſure, the everſpringing Well of *Living waters*, and the Eternal ſource of inexhauſtible Mercy.

There are two things required to the happineſs of any being whatſoever, the firſt is an indolency and tranquillity, a calm and quiet ſenſe within it ſelf, not diſcompoſed by turbulent and uneaſie paſſions, nor toſt too and fro without any conduct or ſteerage of it ſelf, by infinite and uncertain deſires. The Second is, that every thing without, have ſo far at leaſt a *Congruity*, harmony and agreement with it, that nothing may diſturb or ſhake this inward ſenſe. So that the whole being with relation to it ſelf, and with reſpect to objects that are external to it, is to be like a ſmooth Sea upon a ſtill and ſilent Evening, where *Tritons* dance, and *Dolphins* play,

and *Sirens* all around rejoyce and Sing, and all the *Sea Nymphs* revel and careſs each other upon the gladſome ſurface of the *great Abyſſe*, which drinks in nothing but light and peace from without, and is ſurrounded by nothing but a ſerene and *Azure* Sky.

But wherever there is an averſion or *antipathy* of one Being to another, whether it proceed out of fickleneſs, uncertainty, and viciſſitude of Nature, or out of fear, or out of ſome peculiar and unaccountable hatred, which it cannot exempt or deliver it ſelf from, the firſt of theſe argues ſo great a want of Judgment, which proceeds upon immutable and certain reaſons, the Second ſo great weakneſs and infirmity, and the Third is in it ſelf ſo troubleſome and tormenting wherever it is found, that all theſe are perfectly inconſiſtent with the happyneſs of any Being, and therefore muſt not be aſcribed to God, who is *infinitely wiſe*, and therefore cannot be miſtaken as to his judgment of things, and *infinitely powerful*, ſo that he need not fear any croſs or dangerous event, and who muſt be *happy* if any ſuch thing there be, becauſe *all perfection* is contained in himſelf, and *happyneſs* without queſtion is the beſt Accompliſhment that can belong to any Being whatſoever; it is that without which Exiſtence it ſelf would be a burthen, and all other attributes whatſoever they are, even Power, Wiſdom, Juſtice, and Goodneſs themſelves, would be but a rack and torment to the Poſſeſſor. And *who can dwell with Everlaſting burnings*? What Being could be ſo miſerable as the *Supream* and *ſelf-exiſtent*, if any *faſtidious* averſion or diſlike, any *deſperate* animoſity or *inconciliable* hatred, which in ſo *great* a Mind muſt be proportion'd to it, had the power Eternally to diſturb him?

It

It is true indeed, that in Scripture we find a frequent mention of his *wrath*, his *indignation*, his *fierce anger*, and his *ſore diſpleaſure*, and his *jealouſie that burns like fire*, and the like; but yet theſe things do not argue him to be of a *paſſible* Nature, but only firſt, they refer to thoſe puniſhments of our ſins which in the courſe of his Providence are inflicted upon us, or which are denounced againſt us by ſuch expreſſions as theſe, in caſe we do not Repent, and according to the proportion, the greater or leſſer weight and heavineſs of theſe Puniſhments; ſo in an humane way of ſpeaking we ſay, becauſe it is uſually ſo in caſes of revenge and animoſity among Men, that he is *more* or *leſs* angry or diſpleaſed, not that he is *more* or *leſs* happy than he was before, or that any impreſſions can be made upon him, that can unſettle or diſcompoſe the equality of his mind, but only he beholds every fooliſh and unreaſonable Action, which is the very nature and notion of all Sin, with an *impaſſible* contempt, and with a diſlike that hath no other effect upon him, but only to move him upon reaſons of Juſtice, to Puniſh the Offence as it deſerves, for the Good of the World, and for an Example to others.

Very frequently in our own perſons he Chaſtiſeth us ſo lightly, that it is plain he deſires our amendment, not our deſtruction; but when the Puniſhment is never ſo ſevere, yet ſtill there is a gracious meaning and intention in it, for the good of the Univerſe, which is infinitely more precious to him than the ſafety of any ſingle perſon whatſoever, that other People warned by our Example *may hear and fear, and do no more ſo wickedly.* So that his *Anger* is indeed but an effect of his *Love*, and that

which we call his *Wrath* and his *Indignation*, is in truth nothing elſe but a particular and diſtinct branch of his *infinite* and *incomprehenſible Mercy*.

Or Secondly, when ſuch things as theſe are ſpoken of him in Scripture, they are to be referred to the *purity* of his Nature, to which all ſin hath the *greateſt incongruity* that any two things can have to one another; not that there ariſeth any painful or tormenting ſenſe, to trouble or diſquiet his enjoyment of himſelf, but only according to an humane way of ſpeaking, the *Holy Scripture* in this caſe aſcribes thoſe paſſions to God, which good Men upon the like occaſion experience in themſelves, when they ſee his Divinity Blaſphemed, his Altars Profaned, his Churches Sacrilegiouſly rob'd and ſpoil'd., his Prieſthood perſecuted or neglected, his Laws diſappointed and fruſtrated by *Enthuſiaſm*, or by open Wickedneſs affronted, his Religion and his Honor trampled under foot, either by *Schiſm* and *Hereſie* on the one hand, or by *Licentiouſneſs* and *Lewdneſs* on the other: And to this purpoſe there are two things very remarkable.

Firſt, That though the Scripture be ſometimes very fierce in the Denunciation of Gods Anger againſt Sin, yet it frequently *dilutes* and *blends* thoſe ſharp expreſſions with kind and gracious aſſurances of his Love, and tells us plainly, that it is this alone which is *truly* agreeable and ſuitable to his Nature; but that the other, that is, his Anger, or that which in the adminiſtration of his providence hath the *outward* ſemblance and appearance of it, is a thing which is put upon him by the neceſſities of Juſtice, and that he finds no other *Complacency* or ſatisfaction in the Puniſhments he inflicts, but what ariſes from

the

the *inward* ſenſe and conſciouſneſs of thoſe *gracious* ends for which thoſe *unwilling* ſeverities are deſigned.

Secondly, It is to be obſerved, that God in Scripture is not always repreſented, as *Angry* and incenſed at ſin, but ſometimes as *laughing* at it, and treating it with contempt and ſcorn: And indeed, both of theſe are aſcribed together to him in that *Prophetick* rapture of *David*, in the ſecond Pſalm, *Why do the Heathen rage? And the people imagin a vain thing? The Kings of the Earth ſet themſelves and the Rulers take counſil together againſt the Lord and againſt his Anointed, ſaying, let us break their bands aſunder and caſt away their cords from us, he that ſitteth in the Heavens ſhall laugh, the Lord ſhall have them in deriſion, then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure*, not that theſe two paſſions are indeed *conſiſtent* or *competible* together at one and the ſame time, they being *directly* oppoſite and contrary to each other, nor that God whoſe Nature is perfectly *impaſſible*, is really capable of *either* of theſe habits or diſpoſitions of mind. But by the *later* of theſe was ſignified that juſt and *condign* Puniſhment that was in the fullneſs of time to overtake thoſe Kings and Nations that were Enemies to the Goſpel of *Chriſt*, and oppoſed *Chriſtianity* by bitter Perſecutions, notwithſtanding all the innocence and the reaſon of its Principles, and notwithſtanding all that *ſupernatural* Evidence of Signs and Miracles, and extraordinary Gifts by which it received its confirmation from above, and by the Firſt of them, by Gods *Laughing* and *Scorning* at the vain deſigns of Men that reject the offers of his Grace, and endeavor to no purpoſe to reverſe his immutable Decrees, is meant, that his

his happineſs cannot be injur'd or impair'd by any attempt of ours, that he is not to be diſappointed in his intentions or deſigns by any humane Policy or Strength, that he deſpiſes, diſregards and perfectly ſets at nought ſuch vain imaginations of the Sons of Men, that his Nature is *impaſſible*, *inacceſſible*, *irreſiſtible*, that when he ſtretches out his *mighty Arm*, it is not an *Arm of Fleſh* that can oppoſe it, and that he is no otherwiſe concerned at the wickedneſs of Men, than only to puniſh and reſtrain it by his Providence, and by the Eternal meaſures of his Power and Juſtice.

And thus I have ſhewn more largely than I intended, what the *Nature* of God is, that he is a *Merciful* and *Gracious* Being, *ſlow to Anger* and *of great Pity*, that he delights not in Puniſhment, and that *in the midſt of Judgment he remembers Mercy*, that the *Emanations* of his Goodneſs are truly Natural and *Congenerous* to him, but that his Judgments are only *Secondary* things, things that are not inflicted for themſelves, but for ends of Mercy and Compaſſion, for amendment and example, for preſerving the Government of the World, from moldring into Anarchy and Confuſion, and keeping it from falling foul upon it ſelf; and this though it may be ſufficient to have ſhewn by the plain Inſtances already produced, yet there is a *greater* inſtance than all this yet behind, and that is his ſending his *Son* into the World to be a *Propitiation* and *Attonement* for us *miſerable* Sinners, who *lay in darkneſs*, *and in the ſhadow of death*, and he, when he came, to ſhew us that he was the *true* and *genuin* Offſpring of ſo *Gracious* a Father, the peculiar Character which is given of him in Scripture is, that *he went about doing Good*, and

and this was the general ſtrain and drift of all his Miracles, he did not ſpend his time in removing of Mountains, or in calling the Sun out of its place, or in any other thing that might create wonder without any real uſe, but he healed Diſeaſes and he caſt out *Devils*, he reſtored the Lame to their Feet, the Blind to their Sight, the *Paralytick* to their full Strength and Youthful Vigour, his Miracles were exactly like his Doctrine, uſeful and practical, not vain, puffy, *Oſtentatious* things, performed to raiſe Wonder and Aſtoniſhment in the ſpectators, without any real Benefit or Advantage; and when he left the World, he left his *Spirit* behind him with his Diſciples, which was not only a Spirit of *Inſtruction* to guide them into all neceſſary and ſaving Truth, a Spirit of *Courage*, to ſupport them in and under Perſecution, a Spirit of *Power*, to work *Supernatural* and extraordinary effects for the propagation and ſpreading of the *Goſpel*, but alſo a Spirit of *Dilection* and *Love*, to unite them to one another, and to him their Head; and though this mutual Love and Helpfulneſs to one another, in our frail condition of humanity be a thing that is tied upon us by reaſons of Intereſt, and by principles of Nature, yet in a more peculiar and diſtinguiſhing manner, he made it the Badg and Character of his Diſciples, who were tied and linked more cloſely to one another, by *ſupernatural* aſſiſtances of Divine grace, *by the unity of the Spirit in the bond of Peace. By this ſhall all Men know*, ſaith he, *that ye are my Diſciples, if ye have Love one to another.*

In

In my Diſcourſe upon which words, I ſhall do theſe Three things.

Firſt, I ſhall ſhew upon what Reaſons or Principles the Obligation to mutual Charity, and good Will is Founded.

Secondly, In what Inſtances, and to what Degrees it is to exert it ſelf.

And Thirdly, What are the great and glorious Advantages that may be reaped from it.

I begin with the Firſt of theſe, Upon what Reaſons or Principles the Obligation to mutual Charity and good Will is Founded, and they are theſe Three.

Firſt, The Love, Imitation, and Fear of God.

Secondly, The Example and Command of *Chriſt* our Saviour.

And Thirdly, The undoubted Intereſt and Advantage of any humane Society whatſoever.

Firſt, The Love, Imitation, and Fear of God.

That God is a Being infinitely Lovely, he being the Source and Fountain of all Created perfection, which in himſelf is contained, in an infinitely more *Eminent* and *Tranſcendent* manner, hath been already repreſented; and this lovelineſs of his, for the great Excellence and Perfection of his Nature, is that which is the proper food of a reaſonable mind to Meditate and Exerciſe it ſelf upon, there being nothing elſe that will afford it, either ſo ſuitable or ſo laſting entertainment; and it is likewiſe undoubtedly the nobleſt object for its Imitation, ſo far as humane frailty is capable of aſpiring to the Glory and Excellence of ſo *Illuſtrious* and bright a Pattern. The *Nature* of God after whoſe *Image* and *Reſemblance*, the Soul of Man was Created, is that, which if it were not for the Cloggs and *Impediments* of the

Cor-

Corporeal part, if we were not dazled by the *Pomps* and Gaieties, carried away Captive by the falſe enticements, and blinded by the ſteams of ſenſe, through which our finer part is weakned and *refracted*, to which we ſhould always naturally deſire to be more cloſely and intimately united; it is that, in the ſtudy and contemplation of which, when our minds are once fitted and prepared for ſo ſublime an Employment, we find the moſt perfect joy and ſatisfaction; and it is impoſſible for us to think him as we always do, when our thoughts are at leiſure from prejudice and paſſion, and have *emerged* out of the *ſink* of Bodily entertainments, to be ſo very excellent a Being, to love him according to that lovelineſs, with which he then diſplaies and manifeſts his Nature to us, but at the ſame time we muſt be ſtudying to be like him, and to Copy out every day more and more exactly thoſe Beauties in our ſelves, which we Contemplate and Adore in him.

But if the *Love* of God will not perſwade us to endeavour to be like him, if the *Excellence* of his Nature will not entice and Charme us into an humble Imitation of it, let his *Terrours* engage us, let his *Vengeance* affright us, let the conſideration of his *Omnipotence* compel and force us, let *our Fleſh tremble for fear of him, and let us be afraid of his judgments*, who expects and requires from us, that as he hath been ſo *Gracious* and *Merciful* towards us, ſo we ſhould be *Kind*, and *Charitable*, and *Helpful* to each other. For God is not only the *Maker*, but he is alſo the great *Guardian* and *Protector* of the World, he is the *King* of the *Univerſe*, and it his peace that is broken, or in a way of tendency towards a breach and rupture, by all uncharitable habits and diſpoſi-

tions of Mind; and therefore it belongs to his Government, it is included in the notion of his Providence, and is a part of that great task, and buſineſs which he hath impoſed perpetually upon himſelf, for the preſerving by his *Goodneſs* the effects of his *Power*, and for the Good more eſpecially of the *rational* and *intellectual Creation*, which is more peculiarly the object of his care, not to ſuffer ill tempers, and miſchievous inclinations, *moroſe*, contentious and uncharitable Spirits, ſo far as we Indulge and Cheriſh them in our ſelves, to go unpuniſh'd, either in this World or the other, unleſs by a *timely* and *ſincere* Repentance, we return to the Love of *God*, and of our *Neighbour*.

But Secondly, The ſecond Reaſon or Principle upon which the Obligation to mutual Love is Founded, is the *Example* and *Command* of *Chriſt* our *Saviour*, which with us, who pretend to embrace his holy Profeſſion, and to have liſted our ſelves, as *true* and *faithful Soldiers* under his *Spiritual Banner*, ought certainly to have very great Authority and Weight.

For his *Example*, there is nothing more clear, than that his whole Life was nothing elſe, but one continued courſe of Patience, Humility, Meekneſs, Condeſcention, Charity, Conſtancy and Equability of Mind, of doing Good to others, and of forgiving Injuries done to himſelf; and for his *Doctrin*, what a mighty ſtreſs he laid upon theſe excellent Virtues, will appear undeniably by theſe Four particulars.

Firſt, That he ſums up the *whole Duty* of Man under theſe Two general Heads, the *Love of God*, and *our Neighbour*. *Thou ſhalt love the Lord thy God with all thy Heart and with all thy Soul, and with all thy Mind,*

Mind; this is the Firſt and Great Commandment, and the Second is like unto it, Thou ſhalt love thy Neighbour as thy ſelf; on theſe Two Commandments hang all the Law and the Prophets.

Secondly, In ſumming up the Duties of the *Second Table*, he reduces them all under this *ſingle Aphoriſm, Whatſoever ye would that Men ſhould do to you, do ye even ſo to them: For this is the Law and the Prophets:* And under this generalPrecept there is no queſtion to be made, but *all* the inſtances of *Charity* and *good Will* are compriſed, for there is no Man certainly by his own conſent, that would be Injur'd or Defam'd, that would be Kill'd or Murther'd, Wounded or Beaten, that would be Cenſur'd too ſeverely, Watch'd too narrowly, Interpreted too hardly, Puniſht with a rigour altogether diſproportion'd to the guilt and heinouſneſs of his Crime; there is no Man, if it were at all times perfectly at his own Choice, but he would be well thought of, well ſpoken of, kindly, courteouſly and favourably entreated, and therefore this Precept obliges us not only not to do any injuſtice, but in all caſes whatſoever, to ſhew as much Mercy, as the thing will bear, to ſhew the *ſame* Friendſhip, Gentleneſs and good Nature in *all* the *particular* inſtances that can happen, which we our ſelves in ſuch circumſtances ſhould *reaſonably* expect, or ſhould be glad to receive, and to interpret all Men, not by *particular* Prejudices and Paſſions of our own, but with an *univerſal* Juſtice, Ingenuity and Candour.

Thirdly, he gives it us in charge in his *Holy Goſpel*, not only in *general* terms, to approve our ſelves, as Men of Candid, Courteous, and Merciful Diſpoſitions, but to be ſo towards our *very Enemies* and *Perſecutors* themſelves. *If ye love them*

which love you, ſaith he, *what reward have ye? do not even the Publicans the ſame? And if ye ſalute your Brethren only, what do ye more than others? do not even the Publicans ſo? But I ſay unto you, Love your Enemies, Bleſs them that Curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you and perſecute you.* Which Command of his to his Diſciples, though it were certainly at that time when it was uttered, of greater Extent and Obligation than it is now adays, they being then under great and heavy Perſecution for Righteouſneſs ſake, againſt which there was no *Humane* Remedie but *Patience*, unleſs they would forſake their *Maſter* and their *Profeſſion* together; In which manner we muſt likewiſe interpret thoſe *other* hard Injunctions in this very Chapter, *Whoſoever ſhall ſmite thee on thy Right Cheek, turn to him the other alſo; and if any Man will ſue thee at Law and take away thy Coat, let him have thy Cloak alſo; and whoſoever ſhall compel thee to go a Mile, go with him twain*; which are not *now* Precepts of *ſo great* Obligation as they were then, when the *Chriſtians* oppreſt by the *Roman* and the *Jewiſh* Power, were in no capacity legally to right themſelves, and therefore it was their beſt and only way to conquer their Enemies, if it might be, by an *obſtinate* Patience, and a firm Reſolution of undergoing quietly and chearfully the *worſt* they could inflict; whereas if theſe Commands were now alſo to be put in practice by *Real* or *Pretended Chriſtians* in their converſe with one another, as the *Chriſtians* of that Age were oblig'd to do it, with reference to their *Jewiſh* and their *Heathen* Perſecutours; it is manifeſt in this caſe, that the ſimplicity

city of well meaning Men would but expose it self to be the Prey and Spoil of every sturdy Vagrant; every Midnight Thief, every Covetous, Envious, or Injurious Neighbour, every Lawless, Unconscionable, or Unreasonable Person; so that no *Christian* Society could continue for one Moment, but all would presently be thrown into the *utmost* disorder and confusion, which our *Blessed Lord*, whose *Gospel* was the *Gospel of Peace*, as *he himself* is stil'd the *Prince* of it, cannot be suppos'd to have intended; and the same was the case of that *severe Maxim* of his, *It is easier for a Camel to go through the Eye of a Needle, than for a Rich Man to enter into the Kingdom of Heaven*; which though it were very true in those days, when a Man that embrac'd the profession of *Christianity* was either Sequestred and Plundered of his Estate, or else was forc'd to sell it for the use of his poor Brethren, who could not otherwise subsist, so that it was *morally* impossible for him to keep his *Estate* and his *Profession* together; yet *now* the Case is clean altered, and it is *now* very possible for us *to make to our selves Friends of the unrighteous* Mammon, not only by *giving Alms*, to which notwithstanding we are oblig'd in a reasonable proportion, but even by *heaping up Riches* for our selves, so long as they be honestly and justly gotten, without incurring the danger of Damnation. And after all, in this *hard Chapter* of the Sermon on the Mount, wherein so many *difficult* and *severe* Lessons are set before the Disciples, there are these *four* things as to the business of *forgiving Enemies*, which do and will always continue to retain their *first* latitude and extent of Truth.

First,

First, That *Christianity* lays the practice of this duty much more strictly and indispensably upon us than any former Dispensation ever did, or than was ever practic'd in the World by any other Sect or Party of Men, as appears undeniably by those words of our Saviour, *If ye love them that love you, what reward have ye? do not even Publicans the same? And if ye salute your Brethren only, what do ye more than others? do not even the Publicans so?* Which is as much as to say, that *Christianity* lays *stronger* and *more extensive* Obligations of Charity and Good-will upon us, than ever were submitted to either by the *Jewish* or the *Heathen* World, out of both of which at that time in *Judea* the Publicans were indifferently chosen.

Secondly, we are not to prosecute, and avenge our selves of our Enemies without *necessity*, to preserve our own Life, Liberty, Reputation or Fortune, to vindicate the innocent or afflicted, when it lies in our Power, against their unjust and unreasonable Oppressours, who are common Enemies to Mankind; or out of Kindness and Justice to the Commonwealth, which may and do's suffer in very many Cases by the impunity of *private* and *personal* Offenders.

Thirdly, As we are not to punish *without* necessity, so we are not willingly to punish *beyond* it neither; we are not to exercise *Cruelty* but *Justice*, not to gratifie an *implacable* and *revengeful* temper, that sets *no* Bounds or Limits to its Wrath, but we are to mind only the *amendment* of the offending party, or the *due* and *just* satisfaction of the wrongs that are done us, or the *advantage* which the Publick may and will receive by the necessary warning and example;

ple; and if the Offence be such as will admit it, after satisfaction is made us, we are not to decline a Familiarity and Friendship with the Offending Party, upon account of *former* grudges or misunderstandings, if for the *future* it shall appear to be either *prudent* or *safe*, of which *we* our selves are naturally the Judges.

Fourthly, In the midst of those punishments or Forfeitures, which our Adversary incurs upon account of the injuries which either we or the publick have receiv'd from him, we are not to let go our *Christian equability* of temper, we must not suffer our selves to mock at his Calamity, or insolently vaunt at his Affliction, or take any other *sort* of Satisfaction or Complacency in his Punishment, than what redounds from the hopes of his amendment by this means, or from the sense of our own preservation, or the foresight of a Publick Service, which we may reasonably expect from the Example. We may Pity him, we may Pray for him, and wish, though in vain, that he had not deserved this Punishment, as much as we please, but we must still endeavor to preserve a gracious and a candid frame of Spirit, we must not insult, we must not triumph over him, we must not make him the subject of our Laughter, or the unsavoury Food of our Revenge. And in these Four Senses which I have now newly mentioned, the Obligation to forgive our Enemies continues still as strong and pressing upon us, as it was upon the *first* Converts in our Saviours time.

In the Fourth and last place, though it were our *Blessed Saviours* Express and avow'd Intention to promote and establish an universal Charity, yet this he press'd much more *strongly* and *warmly* upon his *Disciples*,

Diſciples with reſpect to *one another*, than in reference to their *Enemies*, or to *Strangers* and *Aliens* abroad; that we ſhould Love one another to the *ſame* Degree, to which he Loved us, who *lived* a Life *laden* with Reproach and Scorn, and *died* a *painful* and *ignominious* Death for our ſakes; and this therefore he calls a *new Commandment*, a Friendſhip ſo ſtrict, inviolable and Sacred, that it was never heard of in the World before. *A new Commandment I give unto you, that ye Love one another, as I have Loved you, that ye alſo Love one another; by this ſhall all Men know that ye are my Diſciples, if ye have Love one to another.* And how *very great* ſtreſs the *Apoſtles* in their Writings lay upon this eminent Gift and Grace of Charity, I need not tell you, but ſhall content my ſelf barely to take notice, Firſt, That St. *Paul* in the *Thirteenth* Chapter of his Firſt Epiſtle to the *Corinthians*, imputes ſo very much to this *one* Grace of Charity, that without it he makes all other things, however Pompous or Specious they may ſeem, to ſignifie juſt nothing at all. *Though I ſpeak*, ſaith he, *with the Tongue of Men and Angels, and have not Charity, I am become as ſounding Braſs, or a tinkling Cymbal; and though I have the Gift of Prophecy, and underſtand all Myſteries, and all knowledg, ſo that I could remove Mountains, and have not Charity, I am nothing; and though I beſtow all my Goods to feed the Poor, and though I give my Body to be burned, and have not Charity, it profiteth me nothing.*

Secondly, Whereas moſt other Miraculous Gifts and Graces, were in due time to ceaſe, having done the Errant upon which they were employed, which was to give ſufficient evidence, and ſuch as without willful blindneſs could not be reſiſted to the Truth

and

and Divine Authority of our moſt holy Religion; yet *Charity* was ſtill to remain to the very end of the World: So that whereever there is a *true* Church of *Chriſt*, there muſt be a *charitable Spirit* viſible and reigning in it. *Charity*, ſaith he, *never faileth; but whether there be Prophecies, they ſhall fail; whether there be Tongues, they ſhall ceaſe; whether there be Knowledg, it ſhall vaniſh away.* And again a little after, *And now abideth Faith, Hope, Charity, theſe three, but the greateſt of theſe is Charity*: As it were to anſwer that Paſſage in St. *John*, *There are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt: and theſe three are one. And there are three that bear witneſs in earth, the ſpirit, and the water, and the blood, and theſe three agree in one.* For in this partition of St. *Paul*, *Faith* anſwers to the *Blood*; it is Faith in a *crucified* and *bleeding* Saviour. *Hope* to the *Water* or the *Sacrament of Baptiſm*, in which we make *Profeſſion* of *this Faith*, and of the *Hope* that is in us, which is built upon it. And *Charity*, which is the *beſt* and moſt *peculiar* Gift of the *Holy Ghoſt*, *that* anſwers to the *Spirit*, which is a Spirit of *univerſal* Friendſhip and Love, the *eſſential* root, and ſpring, and ſource of Kindneſs, *abſtractum in concreto*, the utmoſt mercy, compaſſion, and good-will, aſſuming a Perſon, and breathing forth its likeneſs upon every Subject capable of receiving it. *Faith* and *Hope* are like *Piſgah* with reſpect to *Canaan*, they afford us a *proſpect* of the Land of Promiſe, but they are not the *Land flowing with milk and honey* themſelves; but *Charity* in its *utmoſt* perfection and extent, is that which in other words we call *Salvation* and *Heaven*; it is the *ſingle* Food, and it affords the *mutual* reliſh and enjoyment of *God* and *Angels*, and of *the ſpirits*

of just men made perfect, through all the *vast* Periods of an *eternal* Duration.

But wo to us vile wretches and miserable sinners, if *without* Charity there be *no true* Church, nor *any true* Disciple! *O generation of vipers that we are, who shall deliver us from the wrath to come?* or will it not be more tolerable for *Tyre* and *Sidon*, for *Chorazin* and *Bethsaida*, nay, for *Gomorrah* and for *Sodom* too, at the *great* and *dreadful* Day, than for us, who professing *outwardly* the Religion, are yet so far removed from the *inward* Spirit of *Christ*; and, as if we had reason to blush and be ashamed of *him* and of his *Gospel*, which is *the power of God unto salvation*, have cast away the *Badge of Charity*, that Men might not know us to be *his Disciples*. We are unjust in our Dealings, uncharitable in our Censures, irreconcileable and implacable in our Animosities; turbulent and uneasie in our Tempers, contentious and litigious in our Conversations, false to our Promises, treacherous to our Friendships, *hypocritical* in our Pretences, and yet we pretend to be *Christians* all this while: Nay, so very far have we revolted from the *true Christian Spirit*, so far is it now from being thought the *Characteristick* and *essential Mark* of a *Christian*, to be of an humble, meek, and charitable Disposition, that even *Religion* it self, or at least the *vain* pretence and colour of it, is made the fatal *Bone* of Contention, and the *Apple* of Strife. We *quarrel* about that very thing which was intended to *unite* us, and which hath made no Promises but to Unity and Peace, to the candid, quiet, and ingenuous frame of Spirit, as if the nature of our Profession were inverted since the *Apostolical* Times, when it was pronounced as a *certain Maxim*, *If any Man among you seem to be Religious, and bridleth not his Tongue, but*

but deceiveth his own Heart, that Man's Religion is vain; We mistake Brawling and Contention for Zeal, and when our Tongues are *set on fire of Hell*, we imagine them *tipt* and *sanctified* by a *Coal* from the *Altar*; not but that every Man ought to be *very obstinate* in what he firmly believes upon his best Enquiry to be the very Truth, *every* Man's *own* Conscience being without question his only rule and measure of Action; and to relinquish or disown that of whose truth we have all the inward assurance our *present* light is capable of giving us, is to betray the great Pillar and Principle of Life, by which all Humane Society is supported, which is bound up in truth, and consists in the faithfulness of its Members to each other: But there may be a *Charity* every whit as *obstinate* as the most *fierce* and most *intemperate rage*; and *Humility* will stand its ground, and gain upon its Adversaries by *gentle*, but *resistless* Motions, when *Clamour* and *Passion* shall be put to *silence*, and will be *ashamed* of themselves: or if there appear reason sufficient to perswade it, *Humility* can *own* a conquest without *shame*, and is easily induced to change its *mistaken* Sentiments for the *better*, when *Passion*, though it be *inwardly* convinced, yet *blushes*, nay *faints* and even *dies* to think of being *reconciled*.

But though I have said, what I believe to be true, That every Man's *private* Conscience is his only *private* and *personal* measure of Action; yet I would not by any means be so interpreted, as if I were about to insinuate, That the *non-execution* of Laws against *religious* Dissenters were a *necessary* Branch of that *Charity* to which we are so *indispensibly* obliged; no, the Charity lies *manifestly* on the *other* side, and he that is the *Author* and the *God of Peace*, cannot cer-

tainly be diſpleaſed with thoſe *neceſſary* Methods, without which *that* Peace can never be obtained. Since Men are ſo *apt* to quarrel about religious Matters, there muſt be a ſtanding Rule in every Nation, to which an *outward* Conformity muſt be exacted. If a Man cannot *comply*, he muſt be content to *ſuffer*, whether he be in the right or wrong: for it is not fit that the Peace of a *Nation* ſhould be put in hazard, and much leſs Embroiled and openly Diſturb'd by the particular Sentiments of *private* Perſons, ſo long as the great Rules of Morality are not invaded. And though no Man ought *ever* to forſake the Truth, or to deny ſo much as the *appearance* of it, ſo long as upon the beſt Information he can get, he takes it to be the very *ſubſtance* it ſelf; yet, I preſume, there is no queſtion, but God is leſs diſpleaſed with *Obedience*, which is the *certain* Inſtrument of Peace, though it be founded upon our *mutual* Agreement to ſome Propoſition *ſpeculatively* falſe, than with a *ſpeculative* Truth *zealouſly* and *contentiouſly* urged againſt the *common* Sentiments, to the diſturbance of the *Publick* Peace and Welfare.

Much leſs are we to abandon our Senſes, and to betray the common Safety by a too deſtructive Indulgence, for the ſake of thoſe who have neither the *underſtanding* to diſcern what is *fit* in Practice, or *true* in Speculation; nor the *moderation* to ſet *any* bounds to that *innovating* Humour, which will end in *Anarchy* if it be not timely reſtrained, and overwhelm *all* Orders and Degrees of Men in a Deluge of *Blood* more fatal than any of thoſe of *Water*, whether of *Noah*, *Deucalion*, or *Ogyges*, which either Scripture or Antiquity have recorded.

Wherefore we have *no more* liberty left us in this Caſe,

Caſe, but only to inflict *Puniſhments* with a *merciful* Temper, and to *pity* thoſe in the midſt of *legal* Inflictions, which they do *well* to undergo for *Conſcience ſake*, if they cannot better inform themſelves, whom to be ſure *without*, and ſometimes *with* ſuch Remedies, we cannot reclaim: But this is a general Rule to be obſerved in this and all other Inſtances whatſoever, That we are never to gratifie *Revenge* under pretence of *Juſtice*. And as we are not upon any terms to *let go* the Reins of Government, and leave the *giddy* Multitude without *any* Curb or Bridle, ſo though we hold them in *never* ſo hard, according to the quality of the Perſons we have to deal with, yet we muſt do it at the ſame time with a generous trouble and uneaſineſs to our ſelves, not with a revengeful, cruel and implacable, but with a pitiful and relenting Hand, and with a compaſſionate ſenſe even of thoſe very Frailties, which we are forced ſo ſharply to chaſtiſe. *Malice*, *Envy* and *Hatred*, and *all Uncharitableneſs*, are of their *Father the Devil, and his works they do*; they are not *Plants of our heavenly Father's planting*, they are the bane, the poiſon, the canker of the Mind, and like the Tares, the Cockle and the Darnel of the Field, they are not content barely to inſinuate themſelves and grow up among the Wheat, unleſs they alſo *ſtifle* it and *choak* it, unleſs they *eat* away its *heart* and *life*, and hinder it from coming to maturity and perfection.

It is true indeed, there is an *antipathy* and averſion in every wiſe and good Man, while his Mind continues in its due frame, againſt the very Notion and *Idea* of all kinds of ſin and folly, they appear ſo ugly and ſo deformed to him, they ſtrike ſo ingrateful and ſo harſh a Note upon his Underſtanding; and ſometimes

times it is very *difficult*, and next kin to *impoſſible*, for *frail* and *paſſionate* Creatures as we are, to ſeparate *perſonal* hatred from the hatred of the *cauſe*; as when our *Fortunes* or *Good-names* are *violently* and *maliciouſly* invaded, or when our *Lives* are *treacherouſly* and *unjuſtly* aſſaulted; and theſe Paſſions in theſe and the like Caſes, are ſo far *excuſeable* as they are *neceſſary*, or as, it may be, they may be intended by Nature, upon ſuch *important Emergencies* as theſe, for our ſafety, defence and preſervation; but otherwiſe there is no queſtion, but it is the Duty of every good Man, to ſeparate as much as is poſſible, the *Cauſe* from the *Perſon*, and to puniſh the *one* out of no private account, but only for the ſake of the *other*, for our own *juſt* and *neceſſary* defence, or for the ſake of Example to the World: But he that encourages and pampers *perſonal* Averſions for the *Perſon*'s ſake, will proceed from one degree of malice to another in purſuance of this *implacable* Diſpoſition, till at length this excellent Gift of Charity ſhall take its flight, and the *Spirit of God*, which is a Spirit of *Peace*, *Tranquillity* and *Love*, ſhall refuſe to dwell in *ſuch* a Mind any longer, but ſhall leave it to become the Habitation of *evil Spirits*, and an *Hell* full of *torments* and *inquietudes* to it ſelf. Our *Saviour* will not own ſuch an one to be *his Diſciple*; and there is ſtill the greater danger of his Salvation, if he *profeſs* himſelf outwardly to be one of *that number*.

And this was the Second Reaſon or Principle of Obligation to our mutual love of one another, *viz.* the Example and Command of *Chriſt* our Saviour. And certainly if we ſeriouſly conſider, that *Chriſt*, who ſhed his precious Blood for us, did alſo do the ſame for the greateſt and the bittereſt Enemies we have, and

and that at a time when all Mankind were in a state of Enmity to himself, nothing can appear more criminal and heinous, than for us to own any Sentiments, but those of the highest Charity and Goodwill towards *him*, for *whom*, as for *our selves*, our *blessed Saviour* did not refuse to Bleed, and who, though really he be *never* so bad, may *yet*, upon his hearty and sincere Repentance, be made partaker of those heavenly Joys, into which we without Charity shall never enter.

But Thirdly and Lastly, which I shall but name. The Third and Last Principle of Obligation upon which this great Duty of Charity is founded, is the undoubted Interest and Advantage of any Humane Society whatsoever. And certainly, without any painful or elaborate Proof, it is in it self a plain Case, That kind and merciful, and charitable Dispositions, are the natural and proper Means to preserve the Publick Order and Establishment from falling into ruine and decay; That the contrary Habits of our Minds do break out by degrees into Intestine Strife and Hatred, and that they have a fatal tendency to the Dissolution of Kingdoms, the Downfall of Empires, and the Subversion of every Civil Constitution, let it be Establisht never so well or wisely.

Aristophanes, *Hesiod*, *Parmenides*, and others, have delivered it down to us according to ancient Tradition, That Divine Love was the Principle that reduced the *jarring* Elements into this *comely* Frame, which, if it had not been for that, would still have been a disorderly and confused *Chaos*, and without its help and assistance every moment, would immediately return into it: And I am very sensible there is a great deal of truth and weight in what they say; but

but yet it is much more true of the *Moral* and *Intellectual*, than of the *Natural* World, that it is supported by *Love*, it is supported by *Divine Love* from *without* as well as the *other*; but even this would hardly do, as powerful as it is, without a Principle of Love *within* it self.

I should now, as I promised under the Second general Head, proceed to shew in what Instances, and to what Degrees this Duty of mutual Kindness and Good-will is to exert it self; but this having been already sufficiently done in my Discourse upon the former Head, as opportunity presented it self, I may excuse my self and you from any farther trouble upon that account, and betake my self very briefly to the last thing proposed, which was of the Advantages redounding from this happy Temper; the *bare Enumeration* of which, since it is so that my Time will give me leave to do no more, may supply the place of an *Exhortation* to it.

And the First thing I shall mention is, That it is in general the most *blessed* Constitution of the Soul of Man, which it is capable of being endued withal. For certainly the *most pleasing* Disposition of the Soul is *Love*, if all the World be not very widely mistaken in their Sense and Sentiment of things; and the *most eligible* Estate which it can wish for it self, is to converse with Objects which it *delights* in; and such this Temper, this sweet and amiable Habit of the Mind makes every Object more or less to be.

Secondly, It is not only a Temper the most *blessed* in it self, it is not only an imitation of God, who is the best Example, as hath been already shewn, but it also draws down the Influences of his Spirit upon us, which have a *natural* and a *vital congruity* to the *charitable*

charitable Man. It is effectually at the same time a *participation* of the *Divine Nature*, and brings us into an *intimate* and close Communion with the *Supreme* Love, which is glad of every suitable occasion to diffuse and enlarge it self; and so St. *John* at large represents the matter: *Beloved*, saith he, *let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit*; that is, the Spirit of *Love*, of *Charity* and *Good-will*, of which he had been speaking before.

Thirdly, By keeping our Minds cool, and disengaged from any turbulent and uneasie Passions. This Temper is perhaps the *best natural Judge* of Controversies in the World; and if it could universally obtain, by bringing all things to the *arbitrage* of Reason, it would soon put an *end* to our *religious* Broils, or at least, it would hinder those *particular* Differences in Opinion from being dangerous to our Peace and Welfare.

Fourthly, By preserving our Souls, as it is *naturally* disposed to do, in their *true* sagacity, clearness, and *untainted* strength, it prevents those *entanglements* and *perplexities* of thought, which are the cause of *most* of those Ills to which Mankind is *usually* exposed, which run us very frequently upon *desperate* Counsels, and bring us in the end to *Misery* and *Confusion*.

Fifthly and Lastly, It is not only the *best preparation* to the Joys and Glories of *another* World; but

when in the *end* of our *Days* we arrive happily at the *end* of our *Hopes*, the *ſalvation of our precious and immortal Souls*, it will be the *greateſt* part of their Fruition and Enjoyment, which conſiſts *mainly*, if not *altogether*, in the love *God* and his *Angels*, and of *one another*.

To which moſt happy and eternally bleſſed State, God of his infinite Mercy bring us all, by the Merits and Mediation of *his Son*, our *Saviour*, the ever bleſſed *Jeſus*. To whom, with the *Father* and the *Holy Ghoſt*, be aſcribed all Glory for ever. *Amen.*

NOTES.

P. 2. SO *Homer* deſcribes his Poetical *Olympus.*] After the ſame manner *Lucretius* alſo deſcribes thoſe bleſſed and peaceful Places, though he reject them as fabulous at the ſame time; and he takes the Copy of his Deſcription manifeſtly from *Homer.*

Illud item non eſt ut poſſis credere ſedes
Eſſe Deûm ſanctas in mundi partibus ullis;
Quas neque concutiunt venti, neque nubila nimbis
Aſpergunt, neque nix acri concréta pruina
Cana cadens violat ſemperque innubilus æther
Integit, & largè diffuſo lumine ridet.

P. 18. The Publicans were indifferently choſen.] The Adminiſtration of the *Vectigalia*, or *Cuſtoms* of the *Roman* State, was primarily in all the *Provinces* in the Hands of the *Romans* themſelves, but under them certain of the Natives of the *reſpective Provin-*

Provinces were employed, as being beſt acquainted with their own Nation, and ſo beſt able to manage the Collection of the Tribute in it. That it was ſo among the *Jews*, is evident by the Inſtances of *Matthew*, *Levi*, and *Zaccheus* in the *Goſpels*, the two firſt of which are mentioned as *Sitting at the Receipt of Cuſtom*, and the laſt is called Ἀρχιτελώνης, *the chief of the Publicans*, or *Cuſtomers*, that is to ſay among the *Jews*. And from this I will take occaſion to correct, as I conceive, a very great Miſtake, which hath hitherto generally obtained among Learned Men, as if *Levi* and *Matthew* were the ſame, only becauſe they are both mentioned by *ſeveral* Evangeliſts as *Sitting at the Receipt of Cuſtom*; and out of this number I do not except *Grotius* himſelf: whereas indeed, they are the Names of *two ſeveral* and *diſtinct* Publicans, as appears by *Matth.* 10. 3. where there is diſtinct mention made of *Matthew the Publican*, and of *Lebbæus*, *whoſe ſurname was* Thaddæus; which *Lebbæus*, by the change of the V *Conſonant* into a double B, the *Greeks* having no ſuch Letter as the V *Conſonant* in uſe among them, but always expreſſing it either by υ or ϵ, is the ſame with *Levi*, and *Levi* is Λευΐ, as *Chivi* is Ἐυαῖ, *Emori* Ἀμορραῖ, *Chitti* Χετταῖ, and the like; and when it is added Ὁ ἐπικληθεὶς Θαδδαῖος, *whoſe Surname was* Thaddæus: This *Surname* is to be underſtood of his *Roman* Name, as the other is of his *Jewiſh*, as there is mention made of *John*, *whoſe Surname was Mark*, Acts 12. 12, 25. and cap. 15. 37. where *John* is *Jochanan*, the *Jewiſh* Name, as *Mark* is the *Roman*. So that it ſeems it was familiar in thoſe Times, when *Judea* was a *Roman Province*, for Men to have two Names, the one a *Jewiſh*, by which they were better

known to their own Countrymen and Kinsfolks, being the Name that was given them at their Circumcision; and the other a *Roman*, or rather in this Instance a *Greek*, though at that time very familiar among the *Romans*, who called this *Lebbæus* by the Name of Θευδᾶς, which is a contraction of *Theodosius*, who is by *Claudian* somewhere called *Theudosius*, as Ἀντιπᾶς is Ἀντίπατρος, and Ἐπαφρᾶς is *Epaphroditus*, and many others of the like nature; and of one that was called by this Name expreſs mention is made *Acts* 5. 36. which Name by the *Jews* was corruptly called *Thaddai*; as *Dositheus* they call *Dosthai*, *Ptolomæus Talmai*, after a barbarous and corrupt manner: and indeed all Proper Names of Foreign Nations, the *Jews*, who were a very ignorant, unletter'd People, were uſed to corrupt after a ſtrange rate; as *Druſius* conjectures the *Jewiſh Terphon* or *Tarphon*, to have been the ſame with the Τρύφων of *Juſtin Martyr*. And I make no queſtion but *Baithos*, who was the fabulous Companion of *Sadoc*, the Founder of the *Saduceun* Sect or Hereſie among the *Jews*, is the ſame with the *Greek* Βοηθὸς, from whence is the *Latin* Name *Boethius*, ſignifying an *Helper* or *Aſſiſtant*. And they who by St. *Paul* are called *Jannes* and *Jambres*, who are ſaid to have *withſtood Moſes and the Truth*, are by the *Rabbins* corruptly named ſometimes *Jonos* and *Jombros*, and at others, *Jochanna* and *Mamre*. And other Inſtances might be given, as well in *Appellative* as *Proper* Names; but theſe are ſufficient for my purpoſe: And, I hope, by this time it is ſufficiently clear, that *Matthew* and *Levi* are *two diſtinct* Perſons, notwithſtanding the general cry of Expoſitors to the contrary, who having taken a falſe ſcent from one another, are never like to find

out

out the truth. *V. Druſ. de trib. Sect. lib. 2. cap. 2. & lib. 3. cap. 4. & Buxt. Lex. Talmud. in Talmai. pag. 2598. & in Jochanna, pag. 945, &c.*

P. 20. *And though I beſtow all my Goods to feed the Poor, and though I give my Body to be burned.*] Theſe are very proper and genuine Effects of that *Charity* which the *Apoſtle* deſcribes, but it ſeems without *Charity* it ſelf, unleſs they proceed out of an *inward* Principle of Love to God on the one hand, and our Neighbour on the other; the bare Acts conſidered by themſelves, will be of no profit or avail to us.

P. 27. *Ariſtophanes*, *Heſiod*, *Parmenides*, and others.] The particular Teſtimonies to this purpoſe you may ſee in *Grotius*, in his Learned Notes upon his Book *De V. R. C.* and in Dr. *Cudworth* in his *Intellectual Syſtem*; and thoſe others whom I mean, are *Simmias* the *Rhodian*, and *Orpheus* the Writer of the *Argonautiques*, whoſe Teſtimonies are likewiſe produced by Dr. *C.*

FINIS.

FINIS.

XUM

Imprimatur

Sept. 1. 1686. *J. BATTELY.*

98 E 4